THE

HEIDELBERGH CATECHISM,

OR,

METHOD OF INSTRUCTION

IN THE

CHRISTIAN RELIGION,

AS THE SAME IS TAUGHT IN THE

REFORMED CHURCHES AND SCHOOLS

IN

HOLLAND.

TO WHICH IS ADDED,

A COMPENDIUM

OF THE

CHRISTIAN RELIGION,

FOR THOSE WHO INTEND TO APPROACH THE

HOLY SUPPER OF THE LORD.

Translated for the Use of the Reformed Protestant Churches in America.

The sixth Edition.

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Preliminary Remarks

This Catechism was composed by order of Frederic 3d. Elector Palatine surnamed the Pious. The principal writers were Ursinus & Olevianus. After being examined & approved by the principal divines of the palatinate, who had been convened for that purpose, it was printed at Heidelberg in the ~~1563~~ 1st of January A.D. 1563 & that same year translated in low Dutch. It has always been esteemed a precious Jewel by the Netherland Churches & ~~approved~~ received by them in the National Synod held at Dort in the year 1578.

Fruytiers Jans Worstelinger

BRITISH
1 NO 61
MUSEUM

Romans 14. 8.

Lords day

BRITISH
1 NO 61
MUSEUM

Altho the glory of God is the principal end of all Revealed Religion, yet our Instructor begins with the secondary end which is the comfort & happiness of Gods people. This last is perfectly consistent with the first — for the glory of God is intimately connected with the salvation of his people. It is clearly displayed in the Covenant of grace thro which a poor sinner obtains comfort. — D'Outrein & Rodolph on the Catechism in loco.

The object of the first question is that for which all men seek & incessantly toil. By the fall we have lost not only the possession but even the knowledge of our Chief good. Whatever ideas we may retain of it they are confused & indistinct, barely sufficient to make us feel its absence & desire its presence —

Leightons Lectures. Lec 18
On Happiness —

Before our Saviors time the world was infinitely divided with respect to the Chief good. The Philosophers were bewildered in their researches upon this subject. Varro a Heathen

Writer mentions there were no less than 288 different opinions on this head

Edwards Mis: Obs: p. 254.
Vn der Haag on the Catechism. Cov

Varro flourished about the time of Christs birth or a little before it - He is highly spoken of by Cicero in a letter to Brutus - Ciceronis opera tom 4. p 225.

Grecian philosophy was the most refined in ancient days & the most perfect & compleat production of Unenspired reason - The Grecian Philosophy in which the principal & most acute speculations about the Chief good was introduced, was divided into the two great Schools of Ionic & Italic -

1. In the Ionic School were
The Ionic Sect properly so called founded by Thales
2. The Socratic School founded by Socrates
3. The Cyrenaic - by Aristippus
The Megaric or Eristic by Euclid.
The Cliac or Eretriac by Phado of Elis similar to the Socratic.
The Academic by Plato - This was again divided into the Old Academy by Speusippus - The Middle Academy

by Arcesilaus - The new academy by Carneades -
The Peripatetic founded by Aristotle
The Cynic by Antisthenes
The Stoic by Zeno -
2. In the Italic School were
The Italic properly so called founded by Pythagoras
The Eleatic sect founded by Xenophanes. This was divided into Metaphysical by Parmenides, Melissus &c - & Physical by Leucippus, Democritus &c -
The Heraclitean sect by Heraclitus
The Epicurean a branch of the Eleatic by Epicurus -
The Phyrronic or Sceptic by Pyrrho.
From Greece Rome borrowed her philosophy, & that almost implicitly if not servilely - for an account of these philosophers & their peculiar tenets - as also of Barbaric - oriental, Saracen & other species of Philosophy see Enfield's History of Philosophy from the Earliest times, to the beginning of the 18 Century 2 Vol: 8vo - An excellent & useful work for every Student -

From all the efforts of Unenlightened Reason we cannot expect certain information concerning our chief Good – Ancient philosophy lead its votaries into intricate mazes. The tides of speculation immeasureably spread seemed lengthening before them as they progressed – Modern philosophy affords yet less certainty of comfort & of course is more perplexing – Philosophy sounds well in theory, but fails when applied to practise In the great & important Article of preparation for Death it is wretchedly deficient – It is blind as to the future – The region beyond the grave spreads before it like an Ocean without shores – It knows not of any friendly haven where the soul shall rest or whether Annihilation shall be its sad & awfull lot. The Uncertainty of the Ancient Heathen was very great in this particular. Hadrian the emperor, a scientific tho immoral character is said by Spartian to have spoken to his soul on his death bed as follows –

Animula, vagula, blandula
Hospes, comesque corporis
Quæ nunc abibis in loca
Pallidula, rigida, nudula?
Nec ut soles, dabis jocos –

Thus in English

My little pleasant, wandering soul.
Whilst in this body dwells
To what strange place dost thou retire
Pale, rigid, naked cells?
The pretty jests that thou used here
Thou there no more shalt tell. —

Millars Works. Vol: 7. P. 189.

For more full authorities of the uncertainty & consequent misery under which the ancient philosophic as well as vulgar Heathen laid in regard to Death See Bryants Authenticity of Scripture Chap. 14. ——

For modern examples of the same uncertainty & misery in Philosophers who rejected revelation we need only look into Barruels history of Jacobinism - Examine their own writings. Perplexity stamps their productions - May is written on them as with a Sunbeam - And perplexity about Death & Eternity is Misery as Death is the end of man in this World, the height of Wisdom unquestionably is to prepare for death - Every speculation as well as every employment which retards this or prevents it is unwise & criminal in the nature of things. As with Death so with the afflictions of life from which none is exempt. Can philosophy

soothe the anguish of distress - can it blunt the
arrow of Misfortune? Can it pour balm into
the wounded soul? The ingenious & learned
author of the Travels of Anacharsis has in
Vol: 2. p. 100 of that Work the following cir-
cumstance which happily illustrates the
futility of Philosophical consolation. A man
by the name of Phyrrhus he introduces as
having lost his wife - "with difficulty says
Anacharsis he was forced away from this
scene. We strove to remind him of the lessons
he had received at the Academy - those les-
sons so specious in prosperity, but so im-
pertinent in affliction - Oh Philosophy exclaim-
ed he yesterday thou Commandedst me to love my
love, to day thou forbiddest Me to lament her. Yet
after all said I to him Your tears cannot
restore her to life - Alas replied he that reflection
only makes them flow faster" — Philosophy seeks
to Comfort an unfortunate Wretch by steeling
his soul to the finer sensibilities of our Nature
To practice its lessons with success We must
cease to be Men - It knows not the secret of
extracting pleasure from sorrow - It is igno-
rant of the Joy of Grief - the Philosophy
of tears —

The schools of the Unregenerate tho' may be assured can afford no certain information of our Chief good - our only comfort in life & death. This can alone be obtained in the School of Christ the despised Nazarene to the Jews a Stumbling block to the Greeks foolishness. In the gospel our Chief good is clearly unfolded, so that the most illiterate peasant now knows more of it than the ablest philosopher who rejects it or knows it not, either of ancient or modern times —

Vr. der Haag on the Catechism
in loco ——

BRITISH
1 NO 61
MUSEUM

THE HEIDELBERGH CATECHISM, &c.

Ist LORD's DAY.

QUESTION 1. WHAT is thy only comfort in life and death?

ANSWER. That I with [a] body and ſoul, both in life and death [b] am not my own, but belong [c] unto my faithful Saviour Jeſus Chriſt, who with his precious [d] blood hath fully [e] ſatisfied for all my ſins, and delivered [f] me from all the power of the devil; and ſo preſerves me, [g] that without the will of my heavenly Father, not a hair [h] can fall from my head; yea that all things muſt be [i] ſubſervient to my ſalvation. And therefore, by his Holy Spirit, he alſo aſſures me [k] of eternal life, and makes [l] me ſincerely willing and ready, henceforth, to live unto him.

a 1 Cor. vi, 19, 20. *b* Rom. xiv, 7, 8, 9. *c* 1 Cor. iii, 23. *d* 1 Pet i, 18, 19. *e* 1 John i, 7. *f* 1 John iii, 8. Heb. ii, 14, 15. *g* John vi 39, and xi, 28, 39. *h* Luke xxi, 18. Mat. x, 30. *i* Rom. viii, 28. *k* 2 Cor. i, 22, and v, 5. *l* Rom. viii, 14, and vii, 22.

Q. 2. How many things are neceſſary for thee to know, that thou, enjoying this comfort, mayſt live and die happily?

A. Three: [m] The firſt, how great [n] my ſins and miſeries are: The ſecond, how I may be delivered [o] from all my ſins and miſeries: The third, how I ſhall expreſs my gratitude [p] to God for ſuch deliverance.

m Luke xxiv, 47. 1 Cor. vi, 10, 11. *n* John ix, 41. Rom. iii, 10, 19. *o* John xvii, 3. *p* Eph. v, 8, 9, 10.

THE FIRST PART.

Of the Misery of Man.

IId LORD's DAY.

Q. 3. Whence knoweſt thou thy miſery?

A. Out of the law of God. Rom. iii, 23.

Q. 4. What doth the law of God require of us?

A. Chriſt teacheth us that, briefly, Mat. xxii, 37, 40. "Thou ſhalt love the Lord thy God with "all thy heart, with all thy ſoul, with all thy "mind, and with all thy ſtrength. [q] This is the "firſt and the great command, and the ſecond "is like to this, Thou ſhalt love thy neighbor as "thyſelf. On theſe two commands hang the "whole Law and the Prophets.

[q] Luke x, 27.

Q. 5. Canſt thou keep all theſe things perfectly?

A. In no wiſe; [r] for I am prone by nature to hate God and my neighbor. [s]

[r] Rom. iii, 10. 1 John, i, 8. [s] Rom. viii, 7. Titus iii, 3.

IIId LORD's DAY.

Q. 6. Did God then create man ſo wicked and perverſe.

A. By no means: but God created man good, [t] and after his own image, in [u] righteouſneſs and true holineſs, that he might rightly know God his Creator, heartily love him, and live with him in eternal happineſs, to glorify and praiſe him. [v]

[t] Gen. i, 31. [u] Gen. i, 26, 27. Col. iii, 10. Eph. iv, 24. [v] Eph. i, 6. 1 Cor. vi, 20.

Q. 7. Whence then proceeds this depravity of human nature?

A. From the fall and diſobedience of our firſt parents, Adam and Eve, [w] in Paradiſe: Hence our

nature is become ſo corrupt, that we are all conceived and born in ſin. [x]

[w] Gen. iii, 6. Rom. v, 12, 18, 19. [x] Pſ. li, 5. Gen. v, 3.

Q. 8. Are we then ſo corrupt that we are wholly incapable of doing any good, and inclined to all wickedneſs?

A. Indeed we are; [y] except we are regenerated by the Spirit of God. [z]

[y] Gen. vi, 5. Job. xiv, 4, and xv, 14. 16. [z] John iii, 5. Eph. ii, 5.

IVth LORD's DAY.

Q. 9. Doth not God then do injuſtice to man, by requiring from him in his law, that which he cannot perform?

A. Not at all: [a] For God made man capable [b] of performing it: But man, by the inſtigation [c] of the devil, and his own wilful diſobedience, [d] deprived himſelf and all his poſterity of thoſe divine gifts.

[a] Eccl. vii, 29. [b] Eph. iv, 24. Col. iii, 10. [c] Gen. iii, 4, 7. [d] Ro. v, 12.

Q. 10. Will God ſuffer ſuch diſobedience and rebellion to go unpuniſhed?

A. By no means: [e] But is terribly diſpleaſed [f] with our original as well as actual ſins; and will puniſh them in his juſt judgment, temporally and eternally, as he hath declared, [g] "Curſed is every one that continueth not in all things, which are written in the book of the law, to do them."

[e] Pſ. v, 5. Rom. i, 18. [f] Deut. xxviii, 15. Heb. ix, 27. [g] Deut. xxvii, 26. Gal. iii, 10.

Q. 11. Is not God then alſo merciful.

A. God is indeed merciful, [h] but alſo juſt; [i] therefore his juſtice requires, [k] that ſin, which is committed againſt the moſt high Majeſty of God, be alſo puniſhed with extreme, that is, with everlaſting [l] puniſhments, both of body and ſoul.

[h] Exod. xxxiv, 6. [i] Exod. xx, 5. Job xxxiv, 10, 11. [k] Pſ. v, 5. [l] Gen. ii, 17. Rom. vi, 23.

THE SECOND PART.

Of Man's Deliverance.

Vth LORD's DAY.

Q. 12. Since then, by the righteous judgment of God, we deſerve temporal and eternal puniſhment, is there no way by which we may eſcape that puniſhment, and be again received into favor?

A. God will have his juſtice [m] ſatisfied; and therefore we muſt make this full [n] ſatisfaction, either by ourſelves or by another.

m Exod. xx, 5. *n.* Rom. viii, 3. 2 Cor. v, 14, 15.

Q. 13. Can we ourſelves then make this ſatisfaction?

A. By no means: [o] but on the contrary we [p] daily increaſe our debt.

o Job ix, 2, 3, and xv, 14, 15, 16. *p* Mat. vi, 12. Iſa. lxiv, 6.

Q. 14. Can there then be found any where, one who is a mere creature, able to ſatisfy for us?

A. None: For, firſt, God will not [q] puniſh any other creature for the ſin which man hath committed; and further, no mere creature can ſuſtain the burden of God's eternal wrath againſt ſin, ſo as to [r] deliver others from it.

q Heb. ii, 14, 18. *r* Pſ. cxxx, 3, and xlix, 8, 9.

Q. 15. What ſort of a mediator and deliverer then muſt we ſeek for?

A. For one who is very man, [s] and perfectly righteous; and yet more powerful than all creatures; that is, one who is alſo very [t] God.

s 1 Cor. xv, 21. Rom. viii, 3. *t* Rom. ix, 5. Iſa. vii, 14.

VIth LORD's DAY.

Q. 16. Why muſt he be very man, and alſo perfectly righteous?

A. Becauſe the juſtice of God, requires that the ſame human nature, which hath ſinned, ſhould [u] likewiſe make ſatisfaction for ſin; and one who is himſelf a ſinner [v] cannot ſatisfy for others.

[u] Rom. v, 12, 15. [v] 1 Pet. iii, 18. Iſa. liii, 11.

Q. 17. Why muſt he, in one perſon, be alſo very God?

A. That he might, by the power of his Godhead, [w] ſuſtain in his human nature, the burthen of God's wrath; and might [x] obtain for, and reſtore to us, righteouſneſs and life.

[w] 1 Peter iii, 18. Acts ii, 24. Iſa. liii, 8. [x] 1 John i, 2 Jer. xxiii, 6. 2 Tim. i, 10. John vi, 51.

Q. 18. Who then is that Mediator, who is in one perſon both very God, and a real righteous man?

A. Our Lord Jesus Crrist, [y] who "of God is made [z] unto us wiſdom, and righteouſneſs, and ſanctification and redemption."

[y] Mat. i, 23. 1 Tim. iii, 16. Luke ii, 11 [z] 1 Cor. i, 30.

Q. 19. Whence knoweſt thou this?

A. From the holy goſpel, which God himſelf revealed firſt in Paradiſe; [a] and afterwards publiſhed by the Patriarchs [b] and Prophets, and was pleaſed to repreſent by the ſhadows [c] of ſacrifices and the other ceremonies of the law; and laſtly, has accompliſhed it [d] by his only begotten Son.

[a] Gen. iii, 15. [b] Gen. xxii, 17, 18, and xxviii, 14. Rom, i, 2, Heb. i, 1. [c] John v, 46. Heb. x, 7, 8. [d] Rom. x, iv. Heb. xiii, 8.

VIIth LORD's DAY.

Q. 20. Are all men then, as they periſhed in Adam, ſaved in Chriſt?

A. No; only [a] thoſe who are ingrafted into him, [b] and receive all his benefits by a true faith.

[a] Mat. i, 21. Iſa. liii, 11. [b] John i, 12, 13. Rom. xi, 20. Heb. x, 39.

Q. 21. What is true faith?

A. True faith is not only a certain knowledge, [c] whereby I hold for truth all that God [d] has revealed to us in his word, but alſo an aſſured [e] confidence which the Holy [f] Ghoſt works by the goſpel, [g] in my heart; that not only to others, but to me alſo, [h] remiſſion of ſin, everlaſting righteouſneſs [i] and ſalvation, are freely given by God, [k] merely of grace, only for the ſake of Chriſt's merits. [l]

c John vi, 69. John xvii, 3. Heb. xi, 3, 6. d Rom. ii, 18, 19, 20. e Rom. iv, 16, 20, 21. Heb. xi, 1. Eph. iii, 12. f Rom. i, 16, 1 Cor. i, 21. Acts xvi, 14. Mat. xvi, 13. John iii, 5. g Rom, x, 14, 17. h Mat. ix, 2. i Rom. v, 1. k Gal. ii, 20. l Rom. iii, 24, 25, 26.

Q. 22. What is then neceſſary for a Chriſtian to believe?

A. All things promiſed us in the goſpel, [m] which the articles of our Catholic undoubted Chriſtian faith briefly teach us.

m John xx, 31. Mat. xxviii, 19, 20.

Q. 23. What are theſe articles?

A. 1ſt. I believe in God, the Father Almighty, Maker of heaven and earth.

2d. And in Jeſus Chriſt, his only begotten Son our Lord.

3d. Who was conceived by the Holy Ghoſt, born of the Virgin Mary:

4th. Suffered under Pontius Pilate; was crucified, dead and buried: He deſcended into hell:

5th. The third day he roſe again from the dead:

6th. He aſcended into heaven, and ſitteth at the right hand of God, the Father Almighty:

7th. From thence he ſhall come to judge the quick and the dead.

8th. I believe in the Holy Ghoſt.

9th. I believe an holy Catholic Church: The Communion of Saints:

10th. The Forgiveneſs of Sins.

11th. The Reſurrection of the Body:

12th. And the Life everlaſting. Amen.

VIIIth LORD's DAY.

Q. 24. How are theſe articles divided?

A. Into three parts: The firſt is of God the Father, and our creation [n]: The ſecond of God the Son, and our redemption [o]; the third of God the Holy Ghoſt, and our ſanctification. [p]

n Gen. i. *o* 1 Peter i, 18, 19. *p* 1 Peter i, 21, 22.

Q. 25. Since there is only but one [q] Divine Eſſence, why ſpeakeſt thou of Father, Son and Holy Ghoſt?

q Deuteronomy vi, 4.

A. Becauſe God hath ſo [r] revealed himſelf in his word, that theſe Three diſtinct Perſons are the One only, true and eternal God.

r Gen. i, 26. Iſa. lxi, 1. John xiv, 16, 17. 1 John v, 7. John i, 18.

OF GOD THE FATHER.

IXth LORD's DAY.

Q. 26. What believeſt thou, when thou ſayeſt, "I believe in God, the Father Almighty, Maker "of heaven and earth?"

A. That the eternal Father of our Lord Jeſus Chriſt (who [s] of nothing made heaven and earth, with all that is in them; who likewiſe upholds and [t] governs the ſame by his eternal counſel and providence) is for the ſake of Chriſt his Son, my [u] God and my Father: on whom I rely ſo entirely, that I have no doubt, but he will provide me with all things neceſſary [v] for ſoul and body: And further, that he will make whatever evils he ſends upon me, in this valley of tears [w] turn out to my advantage; for he is able to do it, being Almighty [x] God—and willing, being a [y] faithful Father.

s Gen. i, and Pſ. xxxiii, 6. *t* Pſ. cxvii, 3. Matt. x, 29. Heb. i, 3. John v, 17. *u* John i, 12. Rom. viii, 15, 16. Gal. iv, 5, 6. Eph. i, 5. John iii, 1. *v* Pſ. lv, 22. Mat. vi, 26. *w* Rom. viii, 28. *x* Rom. x, 12. *y* Mat. vi, 26, and vii, 9, 10, 11.

Xth LORD's DAY.

Q. 27. What doſt thou mean by the providence of God?

A. The almighty and every where preſent power of God; [z] whereby, as it were by his hand, [a] he upholds and governs heaven, earth and all creatures; ſo that herbs and graſs, rain [b] and drought, fruitful [c] and barren years, meat and drink, [d] health and ſickneſs, [e] riches and poverty, yea all things [f] come, not by chance, but by his fatherly hand.

z Acts xvii, 25, 26, 27, 28. *a* Heb. i, 3. *b* Jer. v, 24. *c* Acts xiv, 17. *d* John ix, 3. *e* Pro. xxii, 2. Job i, 21. *f* Mat. x, 29, 30. Eph. i. 11.

Q. 28. What advantage is it to us, to know that God has created, and, by his providence, doth ſtill uphold all things?

A. That we may be patient in [g] adverſity, thankful [h] in proſperity; and, that in all things, which may hereafter befal us, we place our firm [i] truſt in our faithful God and Father, that nothing ſhall [k] ſeparate us from his love, ſince all creatures are ſo in his hand, that without his will they [l] cannot ſo much as move.

g Rom. v, 3. Pſ. xxxix, 10. *h* Deut. viii, 10: 1 Theſſ. v, 18. *i* Rom. v, 4, 5, 6. *k* Rom. viii, 38, 39. *l* Job i, 12, and ii, 6. Mat. viii, 31. Iſa. x, 15.

Of GOD the SON.

XIth LORD's DAY.

Q. 29. Why is the Son of God called Jeſus, that is a Saviour?

A. Becauſe he ſaveth us, and delivereth us from our [m] ſins; and likewiſe, becauſe we ought not to ſeek, neither can we find, [n] ſalvation in any other.

m Mat i, 21. *n* Acts iv, 12.

Q. 30. Do ſuch then believe in Jeſus, the only Saviour, who ſeek their ſalvation and happineſs of ſaints, of themſelves, or any where elſe?

A. They do not: for though they boaſt of him

in words, yet in deeds they deny [a] Jeſus the only Deliverer and Saviour; for one of theſe two things muſt be true, that either Jeſus is not a complete Saviour, or that they who by a true faith receive this Saviour, muſt find all things in him [b] neceſſary to their ſalvation.

a 1 Cor. i, 13, 31. Gal. v, 4. *b* Heb. xii, 2. Iſa. ix, 6, 7. Col. i, 19, 20.

XIIth LORD's DAY.

Q. 31. Why is he called Chriſt, that is, anointed?

A. Becauſe he is ordained of God the Father, and [c] anointed with the Holy Ghoſt, to be our [d] chief Prophet and Teacher: Who has fully revealed to us the ſecret counſel and will of God concerning our redemption: And to be our only High Prieſt, [e] who, by the one ſacrifice of his body, has redeemed us, and makes continual [f] interceſſion with the Father for us; and alſo to be our eternal King, [g] who governs us by his Word and Spirit; and who defends and [h] preſerves us in (the enjoyment of) that ſalvation he has purchaſed for us.

c Heb. i, 9. *d* Deut. xviii, 18. Acts iii, 22. John i, 18, and xv, 15. Mat. xi, 27. *e* Pſ. cx, 4. Heb. vii, 21, and x, 14. *f* Rom. viii, 34. *g* Pſ. ii, 6. Luke i, 33. *h* Mat. xxviii, 18. John x, 28.

Q. 32. But why art thou called a Chriſtian?

A. Becauſe I am a member of Chriſt [i] by faith, and thus am partaker [k] of his anointing, that ſo I may [l] confeſs his name, and preſent myſelf a living [m] ſacrifice of thankfulneſs to him: and alſo that with a free and good conſcience I may fight againſt ſin [n] and ſatan, in this life; and afterwards [o] reign with him eternally, over all creatures.

i 1 Cor. vi, 15. *k* 1 John ii, 27. Joel ii, 28. *l* Mat. x, 32. *m* Rom xii, 1. Rev. i, 6. *n* Eph. vi, 11, 12. 1 Tim. i, 18, 19. *o* 2 Tim. ii, 12.

XIIIth LORD's DAY.

Q. 33. Why is Chriſt called the only begotten Son of God, ſince we are alſo the children of God?

A. Becauſe Chriſt alone is the eternal and natural Son of [p] God; but we are children [q] adopted of God, by grace, for his ſake.

[p] John i, 1. Heb. i, 2. [q] Rom. viii, 15, 16, 17. Eph. i, 5, 6.

Q. 34. Wherefore calleſt thou him our Lord?

A. Becauſe he hath redeemed us, both ſoul and body, from all our ſins, not with gold or ſilver, [r] but with his precious blood, and hath delivered us from all the power of the devil; and thus hath made us his own property.

[r] 1 Peter i, 18, 19. 1 Cor. vi, 20.

XIVth LORD's DAY.

Q. 35. What is the meaning of theſe words, "He was conceived by the Holy Ghoſt, born of "the Virgin Mary?

A. That God's eternal Son, who [s] is, and continueth true and eternal [t] God, [u] took upon him the very nature of man, of the fleſh and [v] blood of the Virgin Mary, by the operation of the Holy Ghoſt: [w] That he might alſo be the true ſeed of David [x] like unto his brethren in all things, [y] ſin excepted.

[s] John i, 1. Col. i, 15. Pſ. ii, 7. [t] Rom. ix, 5. 1 John v, 20. [u] John i, 14. Gal. iv, 4. [v] Mat. i, 18. Luke i, 35. [w] Pſ. cxxxii, 11. Acts ii, 30. Rom. i, 3. [x] Phil. ii, 7. [y] Heb. iv, 15.

Q. 36. What profit doſt thou receive by Chriſt's holy conception and nativity?

A. That he is our [z] Mediator; and with his innocence and perfect holineſs, covers, in the ſight of [a] God, my ſins, wherein I was conceived and brought forth.

[z] Heb. ii, 16, 17. [a] Pſ. xxxii, 1. 1 Cor. i, 30. Rom. viii, 34.

XVth LORD's DAY.

Q. 37. What doſt thou underſtand by the words, "He ſuffered."

13.. Lords day..

A. That he, all the time he lived on earth, but eſpecially at the end of his life, [b] ſuſtained, in body and ſoul, the wrath of God againſt the ſins of all mankind. That ſo by his paſſion, as the only [c] propitiatory ſacrifice, he might redeem our body and ſoul from everlaſting damnation, and obtain for us the favor of God, righteouſneſs and eternal life.

b 1 Pet. ii, 24. Iſa. liii, 12. *c* 1 John ii, 2. Rom. iii, 25.

Q. 38. Why did he ſuffer under Pontius Pilate, as his judge?

A. That he being innocent, and yet condemned [d] by a temporal judge, might thereby free us from the ſevere judgment of God, to which we were expoſed.

d Luke xxiii, 14. John xix, 4, Pſ. lxix, 5. *e* Gal. iii, 13.

Q. 39. Is there any thing more in his being crucified, than if he had died ſome other death?

A. Yes [there is]; for thereby I am aſſured, that he took on him the curſe which lay on me; for the death of the croſs was [f] accurſed of God.

f Deut. xxi, 23. Gal. iii, 13.

XVIth LORD's DAY.

Q. 40. Why was it neceſſary for Chriſt to humble himſelf even to death?

A. Becauſe, with reſpect to the juſtice and truth of God, ſatisfaction for our ſins could be made [g] no otherwiſe than by the death of the [h] Son of God.

g Gen. ii, 17. *h* Heb. ii, 9, 10. Phil. ii, 8.

Q. 41. Why was he alſo "buried?"

A. Thereby to prove that he [i] was really dead.

i Acts xiii, 29. John xix, 38, &c.

Q. 42. Since then Chriſt died for us, why muſt we alſo die?

A. Our death is not a ſatisfaction for our ſins, but only an aboliſhing of ſin, and a paſſage into [k] eternal life.

k John v, 24. Phil. i, 23.

Q. 43. What further benefit do we receive from the ſacrifice and death of Chriſt on the croſs?

A. That by virtue thereof, our old man is crucified, dead and [l] buried with him; that ſo the corrupt inclinations of the fleſh may no more [m] reign in us; but that we may [n] offer ourſelves unto him a ſacrifice of thankſgiving.

l Rom. vi, 6, 7, &c. *m* Rom. vi, 12. *n* Rom xii, 1.

Q. 44. Why is there added "He deſcended into hell?"

A. That in my greateſt temptations, I am aſſured, and wholly comfort myſelf in this, that my Lord Jeſus Chriſt by his inexpreſſible anguiſh, pains, terrors, and helliſh agonies, in which he was plunged during all his ſufferings, but eſpecially on the croſs hath [o] delivered me from the anguiſh and torments of hell.

o Iſa. liii, 10. Mat. xxvii, 46.

XVIIth LORD's DAY.

Q. 45. What doth the reſurrection of Chriſt profit us?

A. Firſt, by his reſurrection he hath overcome death, that he might [p] make us partakers of that righteouſneſs which he had purchaſed for us by his death: Secondly, we are alſo by his power [q] raiſed up to a new life: And laſtly, the reſurrection of Chriſt is a [r] ſure pledge of our bleſſed reſurrection.

p 1 Cor. xv, 16. *q* Rom. vi, 4. Col. iii, 1, &c. *r* 1 Cor. xv. Rom. viii, 11.

XVIIIth LORD's DAY.

Q. 46. How doſt thou underſtand theſe words, "He aſcended into heaven?"

A. That Chriſt, in the ſight of his diſciples, was taken up from earth into heaven; and, that

he continues [t] there for our intereſt, until he comes again to judge the quick and the dead.

[s] Acts i, 9. Mark xvi, 19. [t] Heb. iv, 14. Rom. viii, 34. Eph. iv, 10.

Q. 47. Is not Chriſt then with us, even to the end of the world, as he hath promiſed?

A. Chriſt is very man and very God: With reſpect to his human [u] nature, he is no more on earth; but with reſpect to his [v] Godhead, Majeſty, Grace and Spirit, he is at no time abſent from us.

[u] Acts iii, 21. John iii, 13, and xvi, 28. [v] Mat. xxviii, 20.

Q. 48. But if his human nature is not preſent wherever his Godhead is, are not then theſe two natures in Chriſt ſeparated from one another?

A. Not at all: For ſince the Godhead is incomprehenſible and [w] omnipreſent, it muſt neceſſarily follow, that [x] the ſame is not limited with the human nature he aſſumed, and yet remains perſonally united to it.

[w] Acts vii, 49. Mat. xxiv, 30. [x] Mat xxviii, 20. John xvi, 28, xvii, 11, and iii, 13.

Q. 49. Of what advantage to us is Chriſt's aſcention into heaven?

A. Firſt, that he is our [y] Advocate in the preſence of his Father in heaven: Secondly, that we have our fleſh in heaven as a ſure pledge, that he as the head, will alſo [z] take up to himſelf, us his members: Thirdly, that he [a] ſends us his Spirit as an earneſt, by whoſe power we "ſeek the things which are above, where Chriſt ſitteth on the right hand of God, [b] and not things on earth."

[y] Heb. ix, 24. 1 John ii, 2. Rom. viii, 34. [z] John xiv, 2. Eph. ii, 6. [a] John xiv, 16. 2 Cor. i, 22, and v, 5. [b] Col. iii, 1. Phil. iii, 20.

XIXth LORD's DAY.

Q. 50. Why is it added, "and ſitteth at the right hand of God."

A. Becauſe Chriſt is aſcended into heaven for this

end, that he might there [c] appear as head of his church, by whom the Father [d] governs all things.

c Eph. i, 20. Col. i, 18. *d* Mat. xxviii, 18. John v, 22.

Q. 51. What profit is this glory of Chriſt our head unto us?

A. Firſt, that by his Holy Spirit he [e] poureth out heavenly graces upon us his members: And then, ſecondly, that by his power he defends [f] and preſerves us againſt all enemies.

e Eph. iv, 10. *f* Pſ. ii, 9. John x, 28.

Q. 52. What comfort is it to thee that "Chriſt ſhall come again to judge the quick and the dead?"

A. That in all my ſorrows and perſecutions, with uplifted head, [g] I look for the very ſame perſon, who before offered himſelf for my ſake to the tribunal of God, and hath removed all curſe from me, to come as Judge from heaven; who ſhall caſt all his [h] and my enemies into everlaſting condemnation, but ſhall tranſlate [i] me with all his choſen ones to himſelf, into heavenly joys and glory.

g Luke xxi, 28. Rom. viii, 23, 24. 1 Theſ. iv, 16. *h* 2 Theſ. i, 6, 7. Matt. xxv, 41. *i* Matt. xxv, 34.

Of GOD the HOLY GHOST.
XXth LORD's DAY.

Q. 53. What doſt thou believe concerning the Holy Ghoſt.

A. Firſt, that he is true and co-eternal God with the Father and the [j] Son: Secondly, that he is alſo given [k] me, to [l] make me by a true faith, partaker of Chriſt and all his benefits, that he may [m] comfort me, and [n] abide with me forever.

j Gen. i, 2. Iſa. xlviii, 16. 1 Cor. iii, 16. *k* Matt. xxviii, 19. 2 Cor. i, 21. *l* Gal. iii, 14. 1 Pet. i, 2. *m* Acts ix, 31. *n* John xiv, 16. 1 Pet. iv, 14.

XXIſt LORD's DAY.

Q. 54. What believeſt thou concerning the "ho-

ly catholic church" of Chriſt?

A. That the Son of God [o] from the [p] beginning to the end of the world, gathers, [q] defends, and [r] preſerves to himſelf by his [ſ] Spirit and Word, out of the [t] whole human race, a [u] church choſen to everlaſting life, agreeing in true faith; and that I am, and forever ſhall remain, a [v] living member thereof.

o John x, 11. *p* Gen. xxvi, 4. *q* Rom. viii, 29. Eph. i, 10. *r* Matt. xvi, 18. *ſ* Iſaiah lix, 21. *t* Deut. x, 14, 15. *u* Acts xiii, 48. *v* 1 Cor. i, 8, 9.

Q. 55. What do you underſtand by "the communion of ſaints?"

A. Firſt, that all and every one who believes, being members of Chriſt, are in common, [w] partakers of him, and of all his riches and gifts: Secondly, that every one muſt know it to be his duty, readily and [x] cheerfully to employ his gifts, for the advantage and ſalvation of other members.

w 1 John i, 3. Rom. viii. 32. 1 Cor. xii. 13. *x* 1 Cor. xiii. 3. Philip. ii. 4, 5, 6.

Q. 56. What believeſt thou concerning "the forgiveneſs of ſins?"

A. That God for the ſake of [y] Chriſt's ſatisfaction, will no more [z] remember my ſins, neither my corrupt nature, againſt which I have to ſtruggle all my life long; but will graciouſly impute to me the righteouſneſs of Chriſt, that I may never be [a] condemned before the tribunal of God.

y 1 John ii. 2. 2 Cor. v. 19, 21. *z* Jer. xxxi. 34. Pſ. ciii. 3, 4, 10, 11. Rom. viii. 1, 2, 3. *a* John iii. 18.

XXIId LORD's DAY.

Q. 57. What comfort doth the reſurrection of the body afford thee?

A. That not only my ſoul after this life, ſhall be immediately taken [b] up to Chriſt its head; but alſo, that this my body, being raiſed by the power

of Chriſt, ſhall be re-united with my ſoul, and [c] made like unto the glorious body of Chriſt.

b Luke xxiii, 43. Philip. i, 23. *c* 1 Cor. xv, 53. Job xix, 25, 26.

Q. 58. What comfort takeſt thou from the article of "life everlaſting?"

A. That ſince [d] I now feel in my heart the beginning of eternal joy, after this life, [e] I ſhall inherit perfect ſalvation, which "[f] Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man" to conceive; and that, to praiſe God therein forever.

d 2 Cor. v. 2, 3, 6. Rom. xiv, 17. *e* Pſ. xvi, 11. *f* 1 Cor. ii, 9.

XXIIId LORD's DAY.

Q. 59. But what doth it profit thee now that thou believeſt all this?

A. That I am righteous in Chriſt before God, and an heir of eternal life. [g]

g Rom. v, 1. Rom. i, 17. John iii, 36.

Q. 60. How art thou righteous before God?

A. Only [h] by a true faith in Jeſus Chriſt; ſo that though my conſcience accuſe me, that I have groſsly tranſgreſſed all the commands of God, and kept none of them, and am, ſtill [k] inclined to all evil; notwithſtanding God, without any [l] merit of mine, but only of mere [m] grace, grants [n] and [o] imputes to me, the perfect [p] ſatisfaction, righteouſneſs and holineſs of Chriſt; even ſo, as if I never had, nor committed any ſin: Yea, as if I had fully [q] accompliſhed all that obedience which Chriſt hath accompliſhed for me [r]; in as much as I embrace ſuch benefit with a believing heart.

h Rom. iii, 22, &c. Gal. ii, 16. Eph. ii, 8, 9. *i* Rom. iii, 9, &c. *k* Rom. vii, 23. *l* Rom. iii, 24. *m* Tit. iii, 5. Eph. ii, 8, 9. *n* Rom. iv, 4, 5. 2 Cor. v. 19. *o* 1 John ii, 1. *p* 1 John ii, 2. *q* 2 Cor. v. 21. *r* Rom. iii, 28. John iii, 18.

Q. 61. Why ſayeſt thou, that thou art righteous by faith only?

A. Not that I am acceptable to God on account of the [f] worthineſs of my faith; but becauſe only the ſatisfaction, righteouſneſs, and holineſs of Chriſt, is my righteouſneſs before [t] God; and that I cannot receive [u] and apply the ſame to myſelf any other way than by faith only.

f Pſ. xvi. 2. Eph. ii. 8, 9. *t* 1 Cor i. 30. 1 Cor. ii. 2. *u* 1 John v, 10.

XXIVth LORD's DAY.

Q. 62. But why cannot our good works be the whole or part of our righteouſneſs before God?

A. Becauſe, that the righteouſneſs, which can be approved of before the tribunal of God, muſt be abſolutely perfect, and in all reſpects [v] conformable to the divine law: And alſo, that our beſt works in this life, are all imperfect and [w] defiled with ſin.

v Gal. iii. 10. Deut. xxvii. 26. *w* Iſa. lxiv. 6.

Q. 63. What do not our good works merit, which yet God will reward in this and in a future life?

A. This reward is not of merit, but of [x] grace.

x Luke xvii. 10.

Q. 64. But doth not this doctrine make men careleſs and profane?

A. By no means: For it is impoſſible that thoſe who are implanted into Chriſt by a true faith, ſhould not bring forth fruits of [y] thankfulneſs.

y Matt. vii. 18. John xv. 5.

Of the SACRAMENTS.

XXVth LORD's DAY.

Q. 65. Since then we are made partakers of Chriſt and all his benefits by faith only, whence doth this faith proceed?

A. From the Holy Ghoſt, who works [d] faith in

our hearts by the preaching of the goſpel, and [a] confirms it by the uſe of the ſacraments.

[a] Eph. ii, 8, & vi, 23. Philip. i, 29. [a] Mat. xxviii, 19. Rom. iv, 11.

Q. 66. What are the ſacraments?

A. The ſacraments are holy viſible ſigns and ſeals, appointed of God for this end, that by the uſe thereof, he may the more fully declare and ſeal to us the promiſe of the goſpel, viz. That he grants us freely the remiſſion of ſin, and [b] life eternal, for the ſake of that one ſacrifice of Chriſt, accompliſhed on the croſs.

[b] Gen. xvii, 11. Rom. iv, 11. Deut. xxx, 6. Lev. vi, 15. Acts xxii, 16. Acts ii, 38. Matt. xxvi, 28.

Q. 67. Are both word and ſacraments then ordained and appointed for this end, that they may direct our faith to the ſacrifice of Jeſus Chriſt on the croſs, as the only ground of our ſalvation?

A. Yes indeed; for the Holy Ghoſt teaches us in the goſpel, and aſſures us by the ſacraments [c] that the whole of our ſalvation depends upon that one ſacrifice of Chriſt, which he offered for us on the croſs.

[c] Rom. vi, 3. Gal. iii, 27.

Q. 68. How many ſacraments has Chriſt inſtituted in the new covenant, or teſtament?

A. [d] Two, namely, holy baptiſm and the holy ſupper.

[d] 1 Cor. x, 2, 34.

Of Holy BAPTISM.

XXVIth LORD's DAY.

Q. 69. How art thou admoniſhed and aſſured by holy baptiſm, that the one ſacrifice of Chriſt upon the croſs is of real advantage to thee?

A. Thus, that Chriſt appointed [e] this external waſhing with water, adding thereto this [f] promiſe, that I am as certainly waſhed by his blood and Spirit

from all the pollution of my ſoul, that is from all my ſins, as I am g waſhed externally with water by which the filthineſs of the body is commonly waſhed away.

e Matt. xxviii. 19. Acts ii, 38. f Mark xvi. 16. Matt. iii. 11. Rom. vi. 3. g Mark i. 4. Luke iii. 3.

Q. 70. What is it to be waſhed with the blood and Spirit of Chriſt.

A. It is to receive of God the remiſſion of ſins, freely for the ſake of Chriſt's blood, which he h ſhed for us by his ſacrifice upon the croſs: And alſo to be renewed by the Holy Ghoſt, and ſanctified to be members of Chriſt; that ſo we may more and more die unto ſin, and i lead holy and unblameable lives.

h Heb. xii. 24. 1 Pet. i. 2. Rev. i. 5. i John i. 33. Rom. vi. 4. Col. ii, 12.

Q. 71. Where has Chriſt promiſed us, that he will as certainly waſh us by his blood and Spirit, as we are waſhed with the water of baptiſm?

A. In the inſtitution of baptiſm, which is thus expreſſed, "k Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt l:" "He that believeth and is baptized ſhall be ſaved; but he that believeth not, ſhall be damned." This promiſe is alſo repeated, where the ſcripture calls baptiſm "the m waſhing of regeneration, and the waſhing n away of ſins.

k Matt. xxviii. 19. l Mark xvi. 16. m. Tit. iii. 5. n Acts xxii. 16.

XXVIIth LORD's DAY.

Q. 72. Is then the external baptiſm with water, the waſhing away of ſin itſelf?

A. Not at all; for the g blood of Jeſus Chriſt only, and the Holy Ghoſt, cleanſe us from all h ſin.

g Matt. iii. 11. 1 Pet. iii. 12. h 1 John i, 7. 1 Cor. vi. 11.

Q. 73. Why then doth the Holy Ghoſt call bap-

tiſm "the waſhing of regeneration" and the waſhing away of ſins?"

A. God ſpeaks thus not without great cauſe, to wit, not only thereby to teach us, that as the filth of the body is purged away by water, ſo our ſins are [a] removed by the blood and Spirit of Jeſus Chriſt; but eſpecially, that by this divine pledge and ſign he may aſſure us, that we are ſpiritually cleanſed from our ſins as really, as we are externally [b] waſhed with water.

a Rev. i. 5. 1 Cor. vi. 11. *b* Mark xv. 16. Gal. iii. 27.

Q. 74. Are infants alſo to be baptiſed?

A. Yes, for ſince they, as well as the adult, are included in the [c] covenant and [d] church of God; and ſince redemption of ſin by the blood of Chriſt, and the [f] Holy Ghoſt, the author of faith, is promiſed to them no leſs than to the adult; they muſt therefore by baptiſm, as a ſign of the covenant, be alſo admitted into the Chriſtian church; and be diſtinguiſhed [g] from the children of infidels, as was done in the old covenant or teſtament by [h] circumciſion, inſtead of which, [i] baptiſm is inſtituted in the new covenant.

c Gen. xvii. 7. Acts ii. 39. *d* 1 Cor. vii. 14 Joel ii. 16. *e* Mark xix. 14. *f* Luke i. 14, 15. Pſ. xxii. 10. Acts ii. 39. *g* Acts x. 47 1 Cor. xii. 13. and vii. 14. *h* Gen. xvii. 14. *i* Col. ii. 11, 12, 13.

Of the HOLY SUPPER of our LORD JESUS CHRIST.

XXVIIIth LORD's DAY.

Q. 75. How art thou admoniſhed and aſſured in the Lord's ſupper, that thou art a partaker of that one ſacrifice of Chriſt, accompliſhed on the croſs and of all his benefits?

A. Thus, that Chriſt had commanded me and all believers, to eat of this broken bread, and to drink

of this cup, in remembrance of him; [k] adding these promises, first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me: And further, that he feeds and nourishes my soul to everlasting life, with his crucified body, and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

k Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, 24. Luke xxii. 19, 20. 1 Cor. x. 16, 17, and xi. 23, 24, 25.

Q. 76. What is it then to eat the crucified body, and drink the shed blood of Christ?

A. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to [l] obtain the pardon of sin and life eternal; but also, besides that, to become more and more [m] united to his sacred body by the Holy Ghost who dwells both in Christ and in us; so that we, though Christ is in [n] heaven and we on earth, are notwithstanding "flesh of his flesh, and bone of [o] his bone;" and that we live and are [p] governed for ever by one Spirit, as members of the same body are by one soul.

l John vi. 35, 40, 47, 48, 50, 51, 53, 54. *m* John vi. 55, 56. *n* Acts iii. 21, and i. 9, 10, 11. 1 Cor. xi. 26. *o* Eph. v. 29, 30, 31, 32. 1 Cor. vi. 15, 17, 19. 1 John iii. 24. *p* John vi. 56, 57, 58. Eph. iv. 15, 16.

Q. 77. Where has Christ promised that he will as certainly feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup?

A. In the institution of the supper which is thus expressed; [q] "The Lord Jesus, in the same night in which he was betrayed, took bread and when he had given thanks, he break it, and said,

take, eat; this is my body, which is broken for you; this do in remembrance of me: After the same manner also he took the cup, when he had supped, saying, this [r] cup is the new testament in my blood: [s] This do ye as often as ye drink of it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

This promise is repeated by the holy apostle Paul, where he says, [t] "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body; because we are all partakers of that one bread."

q 1 Cor. xi. 23. Mat. xxvi. 26. Mark xiv. 22. Luke xxii. 19. *r* Exod. xxiv. 8. Heb. ix. 20. *s* Exod. xiii. 9. 1 Cor. xii. 26. *t* 1 Cor. x. 16, 17.

XXIXth LORD's DAY.

Q. 78. Do then the bread and wine become the very body and blood of Christ?

A. Not at all: [u] But as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread in the Lord's supper is not changed into the very [v] body of Christ, though agreeable to the [w] nature and properties of sacraments, it is called the body of Jesus Christ.

u 1 Cor. x. 1, 2, 3, 4. 1 Pet. iii. 21. John vi. 35, 62, 63. *v* 1 Cor. x. 16 and ii. 20, &c. *w* Gen. xvii. 10, 11, 14. Exod. xii. 26, 27, and xliii. 48. Acts vii. 8. Matt. xxvi. 26. Mark xiv. 24.

Q. 79. Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood; and Paul, the "communion of the body and blood of Christ?

A. Christ speaks thus not without great reason,

namely, not only thereby to teach us, that as bread and wine ſupport this temporal life, ſo his crucified body, and ſhed blood are the true meat and drink whereby our ſouls are [x] fed to eternal life; but more eſpecially by theſe viſible ſigns and pledges to aſſure us, that we are as really partakers of his true body and blood (by the operation of the Holy Ghoſt) as we [y] receive by the mouths of our bodies theſe holy ſigns in remembrance of him; and that all his ſufferings [z] and obedience, are as certainly ours, as if we had in our own perſons ſuffered and made ſatisfaction for our ſins to God.

x John vi, 51, 55, 56. y 1 Cor. x, 16, 17, and xi, 26, 27, 28. Eph. v, 32. z Rom. v, 9, 18, 19, and vii, 1, 4.

XXXth LORD's DAY.

Q. 80. What difference is there between the Lord's ſupper and the popiſh maſs?

A. The Lord's ſupper teſtifies to us, that we have a full pardon of all ſin [a] by the only ſacrifice of Jeſus Chriſt, which he himſelf has once accompliſhed on the croſs; and that we by the Holy Ghoſt are ingrafted [b] into Chriſt, who, according to his human nature is not now on earth, but in [c] heaven, at the right hand of God his Father, and will there [d] be worſhipped by us: But the maſs teacheth that the living and dead have not the pardon of ſins through the ſufferings of Chriſt, unleſs Chriſt is alſo daily offered for them by the prieſts; and further, that Chriſt is bodily under the form of bread and wine, and therefore is to be [e] worſhipped in them; ſo that the maſs at bottom, is nothing elſe than a [f] denial of the one ſacrifice and ſufferings of Jeſus Chriſt, and an accurſed idolatry.

a Heb. vii, 27, and ix, 12, 26. Matt. xxvi, 28. Luke xxii, 19, 20. 2 Cor. v, 21. b 1 Cor. vi, 17, and xii, 13. c Heb. i, 3, and viii, 1, &c. d John iv, 21, 22, 23. Col. iii, 1. Phil. iii, 20. Luke xxiv, 52, 53. Acts vii, 55. e In canone Miſſæ and de conſecra diſtinct, 2 Concil. Trid. Seſs. 13, 15. f Iſa. i, 11, 14. Mat. xv, 9. Col. ii, 22, 23. Jer. ii, 13.

Q. 81. For whom is the Lord's ſupper inſtituted?

A. For thoſe who are truly ſorrowful [g] for their ſins, and yet truſt that theſe are forgiven them for the ſake of Chriſt; and that their remaining infirmities [h] are covered by his paſſion and death; and who alſo earneſtly [i] deſire to have their faith more and more ſtrengthened, and their lives more holy; but hypocrites, and ſuch as turn not to God with ſincere hearts, eat and [k] drink judgment to themſelves.

g Matt. v, 3, 6. Luke vii, 37, 38, and xv, 18, 19. *h* Pſ. ciii, 3. *i* Pſ. cxvi, 12, 13, 14. 1 Pet. ii, 11, 12. *k* 1 Cor. x, 20, &c. and xi, 28, &c. Tit. i, 16 Pſ l, 15, 16.

Q. 82. Are they alſo to be admitted to this ſupper, who by confeſſion and life declare themſelves infidels and ungodly?

A. No; for by this, the covenant of God would be profaned and his wrath [l] kindled againſt the whole congregation; therefore it is the duty of the Chriſtian church, according to the appointment of [m] Chriſt and his apoſtles, to exclude ſuch perſons, by the keys of the kingdom of heaven, till they ſhew amendment of life.

l 1 Cor. x, 21, and xi, 30, 31. Iſa. i, 11, 13. Jer. vii, 28. Pſ. l, 16, 22. *m* Matt. xviii, 17, 18.

XXXIſt LORD's DAY.

Q. 83. What are [n] the keys of the kingdom of heaven? *n* Matt. xvi, 19.

A. The preaching [o] of the holy goſpel, and Chriſtian diſcipline, [p] or excommunication out of the Chriſtian church; by theſe two, the kingdom of heaven is opened to believers, and ſhut againſt unbelievers.

o John xx, 23. *p* Matt. xviii, 15, 18.

Q. 84. How is the kingdom of heaven opened and ſhut by the preaching of the holy goſpel?

A. Thus; when according to the command of

[q] Chriſt, it is declared and publicly teſtified to all and every believer that whenever they [r] receive the promiſe of the goſpel by a true faith, all their ſins are really forgiven them of God, for the ſake of Chriſt's merits; and on the contrary, when it is declared and teſtified to all unbelievers, and ſuch as do not ſincerely repent, that they ſtand expoſed to the wrath of God, and eternal [ſ] condemnation, ſo long as they are [t] unconverted: According to which teſtimony of the goſpel, God will judge them both in this, and the life to come.

q Matt. xxviii, 19. *r* John iii, 18, 36. Mark xvi, 16. *ſ* Theſ. i, 7, 8, 9. *t* John xx, 21, 22, 23. Matt. xvi, 19. Rom. ii. 2, 17.

Q. 85. How is the kingdom of heaven ſhut and opened by Chriſtian diſcipline?

A. Thus; when according [u] to the command of Chriſt, thoſe who under the name of Chriſtians maintain doctrines, or practices [v] inconſiſtent therewith; will not, after having been often brotherly admoniſhed, renounce their errors and wicked courſe of life, are complained of to the church; [w] or to thoſe who are thereunto [x] appointed by the church; and if they diſpiſe their admonition, [y] are by them forbid the uſe of the ſacraments; whereby they are excluded from the Chriſtian church, and by God himſelf from the kingdom of Chriſt; and when they promiſe and ſhew real amendment, are again [z] received as members of Chriſt and his church.

u Matt. xviii, 15. *v* Cor. v, 12. *w* Matt. xviii, 15, 18 *x* Rom. xii, 7, 8, 9. 1 Cor. xii, 28. 1 Tim. v, 17. 2 Theſ. iii, 17. *y* Matt. xviii, 17. 1 Cor. v, 3, 4, 5. *z* 2 Cor. ii, 6, 7, 8, 10, 11. Luke xv, 18.

THE THIRD PART.

OF THANKFULNESS.

XXXIId LORD's DAY.

Q. 86. Since then we are delivered from our miſery, merely of grace, through Chriſt, without any merit of ours; why muſt we ſtill do good works?

A. Becauſe that Chriſt, having redeemed and delivered us by his blood, alſo renews us by his holy Spirit, after his own image; that ſo we may teſtify by the whole of our conduct, our gratitude [a] to God for his bleſſings, and that he may be [b] praiſed by us: Alſo, that every one may be [c] aſſured in himſelf of his faith, by the fruits thereof: and that by our godly converſation others may be [d] gained to Chriſt.

a 1 Cor. vi, 19, 20. Rom. vi, 13, & xii, 1, 2. 1 Pet. ii, 5, 9, 10. *b* Matt. v, 16. 1 Pet. ii, 12. *c* 2 Pet. i, 10. Gal. v, 6, 24. *d* 1 Pet. iii. 1, 2. Matt. v, 16. Rom. xiv, 19.

Q. 87. Cannot they then be ſaved, who continuing in their wicked and ungrateful lives, are not converted to God?

A. By no means; for the holy ſcripture declares [e] that no unchaſte perſon, idolater, adulterer, thief, covetous man, drunkard, ſlanderer, robber, or any ſuch like, ſhall inherit the kingdom of God.

e 1 Cor. vi, 9, 10. Eph. v, 5. 1 John iii, 14, 15. Gal. v, 21.

XXXIIId. LORD's DAY.

Q. 88. In how many parts doth the true converſion of man conſiſt?

A. In two parts; in [f] the mortification of the old, and in the quickening of the new man.

f Rom. vi, 4, 5, 6. Eph. iv, 22, 23. Col. iii, 5. 1 Cor. v, 7.

Q. 89. What is the mortification of the old man?

A. It is a [g] ſincere ſorrow of heart, that we have provoked God by our ſins; and more and more to hate and flee from them.

g Pſ. li, 3, 8, 17. Luke xv, 18. Rom. viii, 13. Joel i, 12, 13.

Q. 90. What is the quickening of the new man?

A. It is a ſincere joy of heart in God, through Chriſt, [h] and with love and [i] delight to live according to the will of God in all good works.

h Rom. v, 1, 2, and xiv, 17. Iſa. lvii, 15. *i* Rom. vi, 10, 11. 1 Pet. iv, 2. Gal. ii, 20.

Q. 91. But what are good works?

A. Only thoſe which proceed from a true [k] faith, and performed according to the law [l] of God, and to his [m] glory; and not ſuch as are [n] founded on our imaginations, or the inſtructions of men.

k Rom. xiv, 23. *l* 1 Sam. xv, 22. Eph. ii, 2, 10. *m* 1 Cor. x, 31. *n* Deu. xii, 32. Ezek. xx, 18. Matt. xv, 9.

XXXIVth LORD's DAY.

Q. 92. What is the law of God?

A. God ſpake all theſe words, (Exod. xx. Deut. v.) ſaying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the houſe of bondage.

I. Com.

Thou ſhalt have no other gods before me.

II. Com.

Thou ſhalt not make unto thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor ſerve them; for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands of them that love me and keep my commandments.

III. Com.

Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs, that taketh his name in vain.

IV. Com.

Remember the Sabbath day, to keep it holy, ſix days ſhalt thou labor, and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhall do no manner of work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor

thy maid-ſervant, nor thy cattle, nor the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it.

V. Com.

Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Com. Thou ſhalt not kill.

VII. Com. Thou ſhalt not commit adultery.

VIII. Com. Thou ſhalt not ſteal.

IX. Com.

Thou ſhalt not bare falſe witneſs againſt thy neighbor.

X. Com.

Thou ſhalt not covet thy neighbor's houſe, thou ſhalt not covet thy neighbor's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is thy neighbor's.

Q. 93. How are theſe ten commandments divided?

A. Into two [n] tables; the [o] firſt, which teaches us how we muſt behave towards God; the ſecond, what duties we owe to our neighbor.

n Ex. xxxiv. 28, 29. Deu. iv. 13, and x. 3, 4. o Matt. xxii. 37, 38, 39.

Q. 94. What doth God enjoin in the firſt command?

A. That I, as ſincerely as I deſire the ſalvation of my own ſoul, avoid and flee from all idolatry, [p] ſorcery, [q] ſooth-ſaying, ſuperſtition, [r] invocation of ſaints, or any other creatures, and learn [s] rightly to know the only true God; [t] truſt in him alone, with humility [u] and patience [v] ſubmit to him, [w] expect all good things from him only; [x] love, [y] fear, and [z] glorify him with my whole heart: So that I

renounce [a] and forſake all creatures, rather than [b] commit even the leaſt thing contrary to his will.

p 1 Cor. vi, 9, 10, and x, 7. 14. *q* Lev. xviii, 21. Deut. xviii, 10, 11, 12. *r* Matt. iv, 10. Rev. xix, 10. *ſ* John xvii, 3. *t* Jer. xiii, 5, 7. *u* Heb. x, 36. Col. i, 11. Rom. v, 3, 4. Phil. ii, 14. *v* 1 Pet. v, 5, 6. *w* Pſ. civ, 27. Iſa. xlvii, 7. Ja. i. 17. *x* Deut. vi, v. Matt. xxii, 37. *y* Deut. vi, 5. Matt. x, 28. *z* Matt. iv, 10. *a* Matt. v, 29, 30. Acts 5, 29. Matt. xiii, 37. *b* Matt. v, 19.

Q. 95. What is Idolatry?

A. Idolatry is, inſtead of, or beſides that one true God, who has manifeſted himſelf in his word, to contrive, or have any other object in which men place their truſt. [c]

c 2 Chro. xvi, 12. Philip. iii, 19. Gal. iv, 8. Eph. ii, 12.

XXXVth LORD's DAY.

Q. 96. What doth God require in the ſecond command?

A. That we in no wiſe [c] repreſent God by images, nor worſhip [d] him in any other way than he has commanded in his word.

c Deut. iv, 15. Iſ. xl, 18. Rom. i, 23, &c. Acts xvii, 29. *d* 1 Sam. xv, 23. Deut. xii, 30.

Q. 97. Are images then not at all to be made?

A. God neither can, nor [e] may be repreſented by any means: But as to creatures, though they may be repreſented, yet God forbids to make, or have any reſemblance of them, either in order to worſhip them, [f] or to ſerve God by them.

e Deut. iv, 15, 16. Iſa. xlvi, 5. Rom. i, 23. *f* Exod. xxiii, 24, and xxxiv, 13, 14. Num. xxxiii, 52. Deut. vii, 5.

Q. 98. But may not images be tolerated in the churches, as books to the laity?

A. No; for we muſt not pretend to be wiſer than God, who will have his people [g] taught, not by dumb images, [h] but by the lively preaching of his word.

g 2 Tim. iii, 16. 2 Pet. i, 19. *h* Jer. x, 1, &c. Hab. ii, 18, 19.

XXXVIth LORD's DAY.

Q. 99. What is required in the third command?

A. That we, not only by curſing or [i] perjury; but alſo by [k] raſh ſwearing, muſt not profane or abuſe the name of God; nor by ſilence or connivance be partakers of theſe horrible ſins in others; and briefly, that we uſe the holy name of [l] God no otherwiſe than with fear and reverence; ſo that he may be rightly [m] confeſſed and [n] worſhipped by us, and be glorified in all our [o] words and works.

i Lev. xxiv, 11, and xix, 12. *k* Matt. v, 37. Lev. v, 4. *l* Iſ. xlv, 23, 24. *m* Matt. x, 32. *n* 1 Tim. ii, 8. *o* Col. iii, 16, 17.

Q. 100. Is then the profaning of God's name by ſwearing and curſing ſo heinous a ſin, that his wrath is kindled againſt thoſe who do not endeavor, as much as in them lies, to prevent and forbid ſuch curſing and ſwearing?

A. It undoubtedly is, [p] for there is no ſin greater, or more provoking to God, than the profaning of his name; and therefore he has commanded this [q] ſin to be puniſhed with death.

p Lev. v, 1. *q* Lev. xxiv, 15.

XXXVIIth LORD's DAY.

Q. 101. May we then ſwear religiouſly by the name of God?

A. Yes; either when the magiſtrates demand it of the ſubjects, or when neceſſity requires us thereby to confirm [r] fidelity and truth, to the glory of God, and the ſafety of our neighbor; for ſuch an oath is [s] founded on God's word, and therefore was juſtly [t] uſed by the ſaints, both in the old and new teſtament.

r Exod. xxii, 11. Neh. xiii, 25. *s* Deut. vi, 14. Heb. vi, 16. *t* Gen. xxi, 24. Joſ. ix, 15, 19. 1 Sam. xxiv, 22. 2 Cor. i, 23. Rom. i, 9.

Q. 102. May we alſo ſwear by ſaints or any other creatures?

A. No; for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witneſs to the truth, and puniſh me if I ſwear [u] falſely; which honor, is [v] due to no creature.

u 2 Cor. i, 23. *v* Matt. v, 34, 35.

XXXVIIIth LORD's DAY.

Q. 103. What doth God require in the fourth command?

A. Firſt, that the miniſtry of the goſpel, and the ſchools be [w] maintained; and that I, eſpecially on the Sabbath [x] that is on the day of reſt, [y] diligently frequent [z] the church of God, to hear his word, to uſe the ſacraments, [a] publicly to call upon the Lord, and contribute to the relief of the [b] poor, as becomes a Chriſtian. Secondly, that all the days of my life I ceaſe from my evil works, and yield myſelf to the Lord, to work by his holy Spirit in me: and thus [c] begin in this life the eternal Sabbath.

w Tit. i, 5. 1 Tim. iii, 14, 15. 1 Cor. ix, 11. 2 Tim. ii, 2, and iii, 15. *x* Lev. xxiii, 3. *y* Acts ii, 42, 46. 1 Cor. xiv, 19, 29, 31. *z* 1 Cor. xi, 33. *a* 1 Tim. ii, 1. *b* 1 Cor. xvi, 2. *c* Iſa. lxvi, 23.

XXXIXth LORD's DAY.

Q. 104. What doth God require in the fifth command?

A. That I ſhew all honor, love, and fidelity to my father and mother, and all in authority over me, and [d] ſubmit myſelf to their good inſtruction and correction, with due obedience; and alſo patiently bear with their [e] weakneſſes and infirmities, ſince it pleaſes [f] God to govern me by their hand.

d Eph. vi, 1, 2, &c. Col. iii, 18, 20. Eph. v, 22. Rom. i, 31. *e* Prov. xxiii, 22. *f* Eph. vi, 4, 9. Col. iii, 19, 21. Rom. xiii, Matt. xxii, 21.

XLth LORD's DAY.

Q. 105. What doth God require in the ſixth command?

A. That neither in thoughts, nor words, nor geſtures, much leſs in deeds, I diſhonor, hate, wound or [g] kill my neighbor, by myſelf or by another; but that I lay [h] aſide all deſire of revenge: alſo, that I [i] hurt not myſelf, or wilfully expoſe myſelf to any danger. Wherefore alſo the magiſtate [k] is armed with the ſword, to prevent murder.

g Mat. v, 21, 22, and xxvi, 52. Prov. xii, 18. *h* Eph. iv, 26. Rom. xii, 19. Mat. v, 29. 40. *i* Mat. iv, 5, 6, 7. Col. ii, 23. *k* Gen. ix, 6. Mat. xxvi, 52. Rom. xiii, 4.

Q. 106. But this command ſeems only to ſpeak of murder?

A. In forbidding murder, God teaches us, that he abhors the cauſes thereof; ſuch as [l] envy, [m] hatred, [n] anger, and deſire of revenge; and that [o] he accounts all theſe as murder.

l Jam. i, 20. Gal. v, 20. *m* Rom. i, 19. *n* 1 John iii, 9. *o* 1 John iii, 15.

Q. 107. But is it enough that we do not kill any man in the manner mentioned above?

A. No; for when God forbids envy, hatred and anger; he commands us to [p] love our neighbor as ourſelves; to ſhew [q] patience, peace, [r] meekneſs, [ſ] mercy, and all kindneſs towards him, [t] and prevent his hurt as much as in us lies; and that we [u] do good even to our enemies.

p Mat. xxii, 39, and vii, 12. Rom. xii, 10. *q* Eph. iv, 2. Gal. vi, 1, 2. Mat. v, 5. Rom. xii, 18. *r* Ex. xxiii, 5. *ſ* Mat. v, 45. *t* Rom. xii, 20.

XLIſt LORD's DAY.

Q. 108. What doth the ſeventh command teach us?

A. That all uncleanneſs is accurſed [v] of God, and that therefore we muſt with all our hearts [w] deteſt the ſame, and live [x] chaſtely and temperately, whether in [y] holy wedlock, or in a ſingle life.

u Lev. xii, 27. *v* Judg. xxii, 23. *w* 1 Theſ. iv, 3. 4. *x* Heb. xiii, 4. *y* 1 Cor. vii, 4, 9.

Q. 109. Doth God forbid in this command, only adultery, and such like gross sins?

A. Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy; therefore he forbids all unchaste actions, [z] gestures, words, thoughts, [a] desires, and whatever [b] can entice men thereto.

z Eph. v, 3. 1 Cor. vi, 18. a Mat. v, 28. b Eph. v, 18. 1 Cor. xv, 33.

XLIId LORD's DAY.

Q. 110. What doth God forbid in the eighth command?

A. God forbids not only those [c] thefts and [d] robberies which are punishable by the magistrate; but he comprehends under the name of theft, all wicked tricks and devices, whereby we design to [e] appropriate to ourselves the goods which belong to our neighbor; whether it be by force, or under the appearance of right; as by unjust [f] weights, ells, [g] measures, fraudulant merchandize, false coins, [h] usury, or by any other way forbidden by God; as also all [i] covetousness, all abuse and waste of his gifts.

c 1 Cor. vi, 10. d 1 Cor. v, 10. e Luke iii, 14. 1 Thes. iv, 6. f Prov. xi, 1. g Ex. xlv, 9, 10, 11. Deut. xxv, 13. h Ps. xv, 5. Luke ii, 25. i 1 Cor. vi, 10.

Q. 111. But what doth God require in this command?

A. That I promote the advantage of my neighbor in every instance I can or may; and deal with them as I [k] desire to be dealt with by others; further also, that I faithfully labor, so that I [l] may be able to relieve the needy.

k Mat. vii, 12. l Pro. v, 16. Eph. iv. 28.

XLIIId LORD's DAY.

Q. 112. What is required in the ninth command?

A. That I bear falſe witneſs [m] againſt no man; nor falſify [n] any man's words: That I be no backbiter, [o] or ſlanderer; that I do not judge, or join [p] in condemning any man raſhly or unheard; but that I [q] avoid all ſorts of lies and deceit, as the proper works [r] of the devil, unleſs I would bring down upon me the heavy wrath of God: Likewiſe that in judgment and all other dealings I love the truth, ſpeak it uprightly [s] and confeſs it: Alſo that I defend and promote, [t] as much as I am able, the honor and good character of my neighbor.

m Pro. xix, 5, 9, and xxi, 28. *n* Pſ. xv, 3. *o* Rom. i, 29. *p* Mat. vii, i, &c. Luke vi, 37. *q* Lev. xix, 11. *r* Pro. xii, 22, and xiii, 5. *ſ* 1 Cor. xiii, 6. Eph. iv, 25. *t* 1 Peter iv, 8.

XLIVth LORD's DAY.

Q. 113. What doth the tenth command require of us?

A. That even the ſmalleſt inclination or thought contrary to any of God's commands, never riſe in our hearts; but that at all times we hate all ſin with our whole hearts, [u] and delight in all righteouſneſs.

u Romans vii, 7, &c.

Q. 114. But can thoſe who are converted to God, perfectly keep theſe commands?

A. No; but even the holieſt men will in this life, have only ſmall beginnings of this [v] obedience, yet ſo that with a [w] ſincere reſolution they begin to live, not only according to ſome, but all the commands of God.

v Rom. vii, 14. *w* Rom. vii, 22. xv, &c. James ii, 10.

Q. 115. Why will God then have the ten commands ſo ſtrictly preached, ſince no man in this life can keep them?

A. Firſt, that all our life time, we may learn [x] more and more to know our ſinful nature, and thus become the more earneſt in ſeeking the remiſſion of

ſin,[y] and righteouſneſs in Chriſt: Likewiſe, that we conſtantly endeavor and pray to God for the grace of the holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection propoſed to us, in a life to come. [z]

[y] Rom. vii, 24. [z] 1 Cor. ix, 24. Phil. iii, 12, 13, 14.

Of PRAYER.

XLVth LORD's DAY.

Q. 116. Why is prayer neceſſary for Chriſtians?

A. Becauſe it is that chief part of [a] thankfulneſs which God requires of us: and alſo becauſe God will give his grace and holy Spirit to thoſe only who with ſincere deſires continually aſk them of him, and [b] are thankful for them.

[a] Pſ. l, 15. [b] Matt. vii, 7, 8. Luke xi, 9, 13. Matt. xiii, 12. Pſ. l, 15.

Q. 117. What are the requiſites of that prayer, which is acceptable to God, and which he will hear?

A. Firſt, that we from the heart pray to the one true God only, who hath [c] manifeſted himſelf in his word, for all things he hath commanded us to aſk of him: [d] Secondly, that we rightly and thoroughly know our need and miſery, that ſo we may [e] deeply humble ourſelves in the preſence of his divine Majeſty: Thirdly, that we be fully perſuaded that he, notwithſtanding we are [f] unworthy of it, will, for the ſake of Chriſt our Lord, certainly [g] hear our prayer, as he has [h] promiſed us in his word.

[c] John iv, 22. [d] Rom. viii, 26. 1 John v, 14. [e] John iv, 23, 24. Pſ. cxlv, 18. [f] 2 Chro. xx, 12. [g] Pſ. ii, 11, and xxxiv, 18, 19. Iſa. lxvi, 2. [h] Rom. x, 14, and viii, 15, 16. James i, 6, &c. John xiv, 13. Dan. ix, 17, 18. Matt. vii, 8. Pſ. cxliii, 1.

Q. 118. What hath God commanded us to aſk of him?

A. All [i] things neceſſary for ſoul and body,

which Christ our Lord has comprised, in that pya-r er he himself [k] has taught us.

[j] James i, 17. Matt. vi, 35. [k] Matt. vi, 9, 10. Luke xi, 2, &c.

Q. 119. What are the words of that prayer?

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation: but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen.

XLVIth LORD's DAY.

Q. 120. Why hath Christ commanded us to address God thus, "Our Father?"

A. That immediately, in the very beginning of our prayer, he might excite in us a child-like reverence for, and confidence in God, which are the foundation of our prayer; namely, that God is become our Father in Christ, [l] and will much less deny us what we ask of him in true faith, than our parents [m] will refuse us earthly things.

[l] Matt. vi, 9. [m] Matt. vii, 9, 10, 11. Luke xi, 11. Isa. xlix, 15.

Q. 121. Why is it here added, "which art in heaven?"

A. Lest we should form any [n] earthly conceptions of God's heavenly Majesty, and that we [o] may expect from his almighty power all things necessary for soul and body.

[n] Jer. xxiii, 24. Acts xvii, 24. [o] Rom. x, 12.

XLVIIth LORD's DAY.

Q. 122. Which is the first petition?

A. [p] "Hallowed by thy name." That is, grant us first rightly to [q] know thee, and to [r] sanctify, glorify and praise thee, in all thy works, in which thy

power, wiſdom, goodneſs, juſtice, mercy, and truth, are clearly diſplayed; and further alſo, that we may ſo order and direct our whole lives, our thoughts, words and actions, as that thy name may never be blaſphemed, but rather honored and praiſed, on our account.

p Matt. vi, 9. *q* John xvii, 3. Jer. ix, 23, 24. Matt. xvi, 17. James i, 5. *r* Pſ. cxix, 137, 138. Luke i, 46. Pſ. cxlv, 8, 9. *ſ* Pſ. cxv, 1, and lxxi, 8.

XLVIIIth LORD's DAY.

Q. 123. Which is the ſecond petition?

A. [t] "Thy kingdom come." That is, rule us ſo by thy word and Spirit, that we may [u] ſubmit ourſelves more and more to thee; preſerve and [v] increaſe thy church, deſtroy the [w] works of the devil, and all violence which would exalt itſelf againſt thee; and alſo, all wicked counſels deviſed againſt thy holy word; till the full [x] perfection of thy kingdom takes place, [y] wherein thou ſhalt be all in all.

t Matt. vi, 10. *u* Matt. vi, 35. Pſ. cxix, 5. *v* Pſ. li, 18. *w* 1 John iii, 8. Rom. xvi, 20. *x* Rev. xxii, 17, 20. *y* 1 Cor. xv, 28.

XLIXth LORD's DAY.

Q. 124. Which is the third petition?

A. "Thy will be done in earth as it is in heaven." That is, grant that we and all men may renounce [a] our own will, and without [b] murmuring obey thy will which is only good; that ſo every one may attend to and [c] perform the duties of his ſtation and calling as willingly and faithfully, as the [d] angels do in heaven.

z Matt. vi, 10. *a* Matt. xvi, 24. Tit. ii, 12. *b* Luke xxii, 44. *c* 1 Cor. vii, 24. Eph. iv, 1. *d* Pſ. ciii, 20.

Lth LORD's DAY.

Q. 125. Which is the fourth petition?

A. [e] "Give us this day our daily bread." That is, be pleaſed to provide us with all things [f] neceſſary for the body, that we may thereby acknowledge thee to be the only fountain of all [g] good, and that neither our care nor induſtry, nor even thy gifts, can [h] profit us without thy bleſſing, and therefore that we may withdraw our truſt from all creatures, and place [i] it alone in thee.

e Matt. vi, 11. *f* Pſ. cxlv, 15. Matt. vi, 25, &c. *g* Acts xvii, 25, and xiv, 17. *h* 1 Cor. xv, 58. Deut. viii, 3. Pſ. cxxvii, 1, 2. *i* Pſ. lxii, 11, and lv, 23.

LIſt LORD's DAY.

Q. 126. Which is the fifth petition?

A. [k] "And forgive us our debts as we forgive our debtors." That is, be pleaſed, for the ſake of Chriſt's blood, [l] not to impute to us poor ſinners, our tranſgreſſions, nor that depravity which always cleaves to us; even as we feel this evidence of thy grace in us, that it is our firm reſolution from the heart, to [m] forgive our neighbor.

k Matt. vi, 2. *l* Pſ. li, 1. 1 John ii, 1, 2. *m* Matt. vi, 14, 15.

I NO 61

LIId LORD's DAY.

Q. 127. Which is the ſixth petition?

A. [n] "And lead us not into temptation, but deliver us from evil." That is, ſince we are ſo weak in ourſelves, that we cannot ſtand [o] a moment, and beſides this, ſince our mortal enemies, the devil, [p] the [q] world, and our own [r] fleſh, ceaſe not to aſſault us; do thou therefore preſerve and ſtrengthen us by the power of the holy Spirit, that we may not be overcome in this ſpiritual warfare; [s] but conſtantly

and ſtrenuouſly may reſiſt our foes, till at laſt we t obtain a complete victory.

n Matt. vi, 13. o John v, 5. Pſ. ciii, 14. p 1 Peter v, 8. q Eph. vi, 12. John xv, 19. r Rom. vii, 23. Gal. v, 17. ſ Matt. xxvi, 41. Mark xiii, 33. t 1 Theſ. iii, 13, and v, 23.

Q. 128. How doſt thou conclude thy prayer?

A. u "For thine is the kingdom, the power, and the glory for ever." That is, all theſe we aſk of thee, becauſe thou, being our King and Almighty, art willing and able to v give us all good; and all this we pray for, that thereby, not we, but thy holy name may w be glorified for ever.

u Matt. vi, 13. v Rom. x, 12. 2 Peter ii, 9. w John xiv, 13. Pſ. cxv, 1. Phil. iv, 20.

Q. 129. What doth the word "Amen" ſignify?

A. x "Amen," ſignifies, it ſhall truly and certainly be; for my prayer is more aſſuredly heard of God, than I feel in my heart, that I deſire theſe things of him.

x 2 Cor. i, 20. 2 Tim. ii, 13.

I NO 61

The End of the Catechiſm.

A COMPENDIUM OF THE CHRISTIAN RELIGION,

For thoſe who intend to approach the

HOLY SUPPER of the LORD.

1ſt Queſtion. HOW many things are neceſſary for thee to know, that thou, enjoying real comfort, mayeſt live and die happily?

Anſwer. Three: Firſt how great my ſins and miſeries are: The ſecond, how I may be delivered from all my ſins and miſeries: The third, how I ſhall expreſs my gratitude to God for ſuch deliverance.

THE FIRST PART.

Of the Miſery of Man.

2 Q. Whence knoweſt thou thy miſery?

A. Out of the law of God.

3 Q. What hath God commanded thee in his law?

A. That is contained in the ten commandments, which he hath revealed in ſcripture, as follows:

Exodus xx, and Deut. v, 4, 5, &c. I am the Lord thy God which have brought thee out of the land of Egypt, out of the houſe of bondage.

1ſt Com. Thou ſhalt have no other gods before me.

2d Com. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow down thyſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands of them that love me, and keep my commandments.

3d. Com. Thou ſhalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his name in vain.

4th Com. Remember the Sabbath-day, to keep it holy; ſix days ſhalt thou labor, and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant nor thy maid-ſervant, nor thy cattle, nor the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath-day, and hallowed it.

5th. Com. Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

6th Com. Thou ſhalt not kill.

7th Com. Thou ſhalt not commit adultery.

8th Com. Thou ſhalt not ſteal.

9th Com. Thou ſhalt not bear falſe witneſs againſt thy neighbor.

10th Com. Thou ſhalt not covet thy neighbor's houſe, thou ſhalt not covet thy neighbor's wife, nor his man-ſervant, nor his maid ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbor's.

4 Q. How are the ten commandments divided?

A. Into two tables.

5 Q. Which is the ſum of what God requires of thee in the four commandments of the firſt table?

A. That I ſhall love the Lord my God, with all my heart, with all my ſoul, with all my mind, and with all my ſtrength: This is the firſt and great commandment.

6 Q. Which is the ſum of what God commands thee in the ſix commandments of the ſecond table?

A. That I ſhall love my neighbor as myſelf: On theſe two commandments hang the whole law and the prophets.

7 Q. Canſt thou keep all theſe things perfectly?

A. In no wiſe: For I am prone by nature to hate God and my neighbor; and to tranſgreſs the commandments of God in thought, word and deed.

8 Q. Hath God created thee naturally ſo wicked and perverſe?

A. By no means: But he created me good, and after his own image, in the true knowledge of God, in righteouſneſs and in holineſs.

9 Q. Whence then proceeds that depravity, which is in thee?

A. From the fall and diſobedience of Adam and Eve, in Paradiſe, hence our nature is become ſo corrupt, that we are all conceived and born in ſin.

10 Q. What was that diſobedience?

A. That they did eat of the fruit of the tree which God had forbidden them.

11 Q. Does the diſobedience of Adam concern us?

A. Certainly: For he is the father of us all; and we have all ſinned in him.

12 Q. Are we then incapable of doing any good of ourſelves; and prone to all manner of wickedneſs?

A. Indeed we are; unleſs we are regenerated by the Spirit of God.

13 Q. Will God ſuffer ſuch diſobedience and corruption to go unpuniſhed?

A. By by no means: But in his juſt judgment will puniſh them, both in time and eternity, as it is written: Curſed is every one that continueth not in all things, which are written in the book of the law to do them.

THE SECOND PART.

Of Man's Deliverance out of his Miſery.

14 Q. By what means canſt thou eſcape this puniſhment, and be again received into favor?

A. By ſuch a Mediator, who is in one perſon very God, and a real righteous man.

15 Q. Who is that Mediator?

A. Our Lord Jeſus Chriſt, who in one perſon, is true God, and a real righteous man.

16 Q. Could not the angels be our mediators?

A. No: For they are neither God nor men.

17 Q. Cannot the ſaints be our mediators?

A. No: For they themſelves have ſinned, and have obtained ſalvation by no other means, than through this Mediator.

18 Q. Shall all men then be ſaved by the Mediator Jeſus, as they are all condemned in Adam?

A. No: But thoſe only who receive him by a true faith: As it is written, John iii, 16. "For God ſo loved the world, that he gave his only be-

gotten Son, that whoſoever believed in him ſhould not periſh, but have everlaſting life."

19 Q. What is true faith?

A. It is a certain knowledge of God, and of his promiſes, revealed to us in the goſpel, and an hearty confidence that all my ſins are forgiven me, for Chriſt's ſake.

20 Q. What is the ſum of that which God hath promiſed in the goſpel, and commanded us to believe?

A. That is comprehended in the twelve articles of the Catholic Chriſtian faith, which are as follows:

1. I believe in God the Father Almighty, maker of heaven and earth.

2. And in Jeſus Chriſt his only begotten Son our Lord:—

3. Who was conceived by the Holy Ghoſt, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead and buried. He deſcended into hell.

5. The third day he roſe again from the dead.

6. He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty.

7. From thence he ſhall come to judge the quick and the dead.

8. I believe in the Holy Ghoſt.

9. I believe an holy Catholic church; the communion of ſaints.

10. The forgiveneſs of ſins.

11. The reſurrection of the body.

12. And the life everlaſting.

21 Q. When you profeſs to believe in God the Father, and the Son, and the Holy Ghoſt, do you mean three Gods thereby?

A. In no wiſe: For there is but one only true God.

22 Q. Why do you then name three, the Father, the Son, and the Holy Ghoſt?

A. Becauſe God hath ſo revealed himſelf in his word, that theſe three diſtinct perſons, are the only one and true God, as we alſo are baptized in the name of the Father, and of the Son, and of the Holy Ghoſt.

23 Q. What believeſt thou when thou ſayeſt, "I believe in God the Father Almighty, maker of heaven and earth?"

A. That the eternal Father of our Lord Jeſus Chriſt, who of nothing made heaven and earth, and ſtill upholds them by his providence; is my God and Father, for Chriſt his Son's ſake.

24 Q. What believeſt thou when thou ſayeſt, "And in Jeſus Chriſt his only begotten Son our Lord?"

A. That Jeſus Chriſt is the eternal and only Son of the Father, co-eſſential with God the Father and the Holy Ghoſt.

25 Q. Do you not believe that he alſo became man?

A. Yes: For he was conceived by the Holy Ghoſt, and born of the Virgin Mary.

26 Q. Is his God-head then changed into humanity?

A. No: for the God-head is immutable.

27 Q. How is he then become man?

A. By aſſuming the human nature into a perſonal union with his divine.

28 Q. Did he then bring his human nature from heaven?

A. No: But he took it on him of the Virgin Mary, by the operation of the Holy Ghoſt; and is thus become like unto his brethren in all things, ſin excepted. Heb. ii, 17, and iv, 15.

29 Q. Why is he called Jeſus, that is a Saviour?

A. Becauſe he ſaves his people from their ſins.

30 Q. Is there no other Saviour?

A. No: For there is none other name under heaven given among men, whereby we muſt be ſaved, than in the name of Jeſus. Acts iv, 12.

31 Q. Why is he called Chriſt, that is anointed?

A. Becauſe he was anointed with the Holy Ghoſt, and ordained by God the Father, to be our chief Prophet, our only High Prieſt, and our eternal King.

32 Q. What then hath Jeſus Chriſt done to ſave us?

A. He has ſuffered for us, was crucified and died, was buried and deſcended into hell; that he ſuffered the torments of hell, and thus became obedient to his Father, that he might deliver us from the temporal and eternal puniſhment due to ſin.

33 Q. In which nature hath he ſuffered this?

A. Only in his human nature, that is, in ſoul and body.

34 Q. What then hath his God-head contributed hereto?

A. His God-head by its power, hath in ſuchwiſe ſtrengthened the aſſumed human nature, that it could bear the burthen of God's wrath againſt ſin, and deliver us from it.

35 Q. Did Chriſt then remain under the power of death?

A. No: But he roſe from the dead the third day, for our juſtification. Rom. iv, 25.

36 Q. Where is Chriſt now, as to his human nature?

A. He is aſcended into heaven, and ſits at the right hand of God the Father, that is exalted in the higheſt glory, far above all creatures. Eph. i, 20, 21.

37 Q. To what end is he there ſo highly exalted?

A. Particularly that he might, from thence, govern his church, and there be our Interceſſor by the Father.

38 Q. Is he not with us then even unto the end of the world, as he hath promiſed us: Matt. xxviii, 20?

A. With reſpect to his God-head, Majeſty, Grace, and Spirit, he is never abſent from us: But with reſpect to his human nature he remains in heaven, until he ſhall come again to judge the quick and the dead.

39 Q. What do you believe concerning the Holy Ghoſt?

A. That he is the true and co-eternal God with the Father and Son: And that he being given to me of the Father, through Chriſt, regenerates me, and leads me into all truth, comforts me, and will abide with me for ever.

40 Q. What believeſt thou concerning the holy catholic church?

A. That the Son of God gathers by his word and Spirit out of the whole human race, thoſe who are choſen to eternal life, to be a church to himſelf; of which I believe I am, and always ſhall remain a living member.

41 Q. Where doth he gather this church?

A. Where God's word is purely preached, and the holy ſacraments adminiſtered according to the inſtitution of Chriſt.

42 Q. What benefits doth God beſtow on this church?

A. He grants her remiſſion of ſins, the reſurrection of the fleſh, and eternal life.

43 Q. What doth it profit thee now that thou believeſt all this?

A. That I am righteous in Chriſt before God, Rom, v. 1.

44 Q. How art thou righteous before God?

A. Only by a true faith in Jeſus Chriſt.

45 Q. How is it to be underſtood that thou art juſtified by faith only?

A. Thus: That the perfect ſatisfaction and righteouſneſs of Chriſt alone, is imputed to me of God, by which my ſins are forgiven me, and I become an heir of everlaſting life; and that I cannot receive that righteouſneſs by any other means than by faith.

46 Q. Why cannot our good works be our righteouſneſs before God, or ſome part thereof?

A. Becauſe even our beſt works in this life, are imperfect, and polluted with ſins.

47 Q. Do our good works then merit nothing, which yet God will reward in this, and in a future life?

A. This reward is not given out of merit but of grace.

48 Q. Who worketh that faith in thee?

A. The Holy Ghoſt.

49 Q. By what means?

A. By the hearing of the word preached. Rom. x, 14, 17.

50 Q. How does he ſtrengthen that faith?

A. By the ſame word preached, and by the uſe of the holy ſacraments.

51 Q. What are the ſacraments?

A. They are holy ſigns and ſeals inſtituted by God, thereby to aſſure us, that he of grace grants us remiſſion of ſins, and life eternal, for the ſake of that one ſacrifice of Chriſt finiſhed on the croſs.

52 Q. How many ſacraments hath Chriſt inſtituted in the New Teſtament?

A. Two: Holy baptiſm and the holy ſupper.

53 Q. Which is the outward ſign in baptiſm?

A. The water with which we are baptized in the name of the Father, and of the Son, and of the Holy Ghoſt.

54 Q. What doth that ſignify and ſeal?

A. The waſhing away of ſins by the blood and Spirit of Jeſus Chriſt.

55 Q. Where hath Chriſt promiſed and aſſured us of this?

A. In the inſtitution of baptiſm, which is as follows, "Go ye into all the world, and preach the goſpel to every creature. He that believeth and is baptized ſhall be ſaved, but he that believeth not, ſhall be damned."

56 Q. Are infants alſo to be baptized?

A. Yes: For they as well as the adult are comprehended in the covenant of God, and in his church.

57 Q. Which is the outward ſign in the Lord's ſupper?

A. The broken bread that we eat, and the poured out wine which we drink, in remembrance of the ſufferings and death of Chriſt.

58 Q. What is thereby ſignified and ſealed?

A. That Chriſt with his crucified body, and ſhed blood, feeds and nouriſhes our ſouls to everlaſting life.

59 Q. Where hath Chriſt promiſed ſuch things to us?

A. In the inſtitution of the Lord's ſupper, which is thus expreſſed by St. Paul, 1 Cor. xi, 23, 24, 25, 26. "For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus the ſame night in which he was betrayed, took bread: And when he had given thanks, he brake it, and ſaid, take eat; this is my body, which is broken for you: This do in remembrance of me. After the ſame manner he alſo took the cup, when he had ſupped, ſaying, this cup is the new teſtament in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come."

60 Q. Is the bread changed into the body of Chriſt, and the wine into his blood?

A. No: No more than the water in baptiſm is changed into the blood of Chriſt.

61 Q. After what manner muſt you examine yourſelf before you come to the Lord's ſupper?

A. 1ſt. I muſt examine whether I abhor myſelf for my ſins, and humble myſelf before God on account of them. 2d. Whether I believe and truſt that all my ſins are forgiven me for Chriſt's ſake. 3d. Whether I alſo have a ſincere reſolution henceforward to walk in all good works.

62 Q. May thoſe be admitted to the Lord's ſupper, who teach falſe doctrines, or lead offenſive lives?

A. No: Leſt the covenant of God be profaned, and his wrath kindled againſt the whole church.

63 Q. How muſt we then deal with ſuch perſons?

A. According to the appointment given us by Chriſt, Matt. xviii, 15, 16, 17. "If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: If he ſhall hear thee, thou haſt gained thy brother: But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed: And if he ſhall neglect to hear them, tell it unto the church: But if he neglect to hear the church, let him be unto thee as an heathen man, and a publican."

PART THE THIRD.

Of the Gratitude we owe to God for Redemption.

64 Q. Since we are ſaved merely of grace through Chriſt, why muſt we then yet do good works?

A. Not to merit heaven thereby (which Chriſt hath done) but becauſe this is commanded me of God.

65 Q. What purpoſe then do your good works anſwer ?

A. That I ſhould thereby teſtify my thankfulneſs to God for all his benefits, and that he may be glorified by me ; and that alſo I may be aſſured of the ſincerity of my faith by good works as the fruits thereof, and that my neighbors may be edified thereby and gained to Chriſt.

66 Q. Shall they alſo be ſaved who do no good works ?

A. No : For the ſcripture ſaith, that neither fornicators, nor idolators, nor adulterers, nor whoremongers, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, nor ſuch like, ſhall inherit the kingdom of God, (1 Cor. vi, 9, 10.) unleſs they turn to the Lord.

67 Q. Wherein doth the converſion of man conſiſt ?

A. In a hearty repentance and avoiding of ſin, and in an earneſt deſire after, and doing of all good works.

68 Q. What are good works ?

A. Only thoſe which proceed from a true faith, are done according to the law of God, and to his glory, and not thoſe which are founded on human inſtructions, or on our own imaginations.

69 Q. Can they who are converted to God, perfectly keep the law?

A. Not at all : But even the moſt holy men, as long as they are in this life, have only a ſmall beginning of this obedience ; yet ſo, that they with a ſincere reſolution begin to live not only according to ſome, but according to all the commandments of God, as they alſo conſtantly pray to God that they may daily increaſe therein.

70 Q. To whom muſt we pray for this ?

A. Not to any creature, but to God alone, who

can help us, and will hear us for Jeſus Chriſt's ſake.

71 Q. In whoſe name muſt we pray to God?

A. Only in the name of Chriſt (John xvi, 23.) and not in the name of any ſaints.

72 Q. What muſt we pray to God for?

A. For all things neceſſary for ſoul and body, which Chriſt our Lord has compriſed in that prayer he himſelf has taught us.

73 Q. What are the words of that prayer?

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, forever. Amen.

74 Q. What do you deſire of God in this prayer?

A. 1ſt. That all things which tend to the glory of God, may be promoted, and that whatſoever is repugnant thereto, or contrary to his will, may be prevented. 2d. That he may provide me with all things neceſſery for the body, and as to my ſoul preſerve me from all evil, which might in any wiſe be detrimental to my ſalvation. Amen.

[When thoſe perſons who are inclined to become members of the church, thoroughly know and confeſs theſe fundamental truths; they are then to be aſked whether they have any doubts in any point concerning the doctrine; to the end that they may be ſatisfied: And in caſe any of them ſhould anſwer in the affirmative, endeavors muſt be uſed to convince them out of the ſcriptures; and if they are all ſatisfied, they muſt be aſked, whether they propoſe, by the grace of God, to perſevere in this doctrine, and to forſake the world, and to lead a new Chriſtian life. Laſtly, they are to be aſked,

whether they will ſubmit themſelves to the Chriſtian diſcipline.

Which being done, they are to be exhorted to peace, love and concord with all men, and to reconciliation if there is any variance ſubſiſting between them and their neighbors.]

End of the Compendium.

The FORM for the CONFIRMATION of MARRIAGE, Before the CHURCH.

WHEREAS married perſons are generally, by reaſon of ſin, ſubject to many troubles and afflictions; to the end that you N. and N. (who deſire to have your marriage bond publicly confirmed, here in the name of God, before his church) may alſo be aſſured in your hearts of the certain aſſiſtance of God in your afflictions, hear therefore from the word of God, how honorable the married ſtate is, that it is an inſtitution of God, which is pleaſing to him. Wherefore he alſo will (as he hath promiſed) bleſs and aſſiſt the married perſons, and on the contrary judge and puniſh whoremongers and adulterers.

In the firſt place you are to know, that God our Father (after he had created heaven and earth, and all that in them is) made man "in his own image and likeneſs," that he ſhould have dominion over the beaſts of the field, over the fiſh of the ſea, and over the fowls of the air. And after he had created man, he ſaid, "It is not good that the man ſhould be alone, I will make him an help-meet for him. And the Lord cauſed a deep ſleep to fall

upon Adam, and he ſlept, and he took one of his ribs, and cloſed up the fleſh inſtead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam ſaid, this is now bone of my bone, and fleſh of my fleſh: She ſhall be called woman, becauſe ſhe was taken out of man. Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife, and they two ſhall be one fleſh." Therefore ye are not to doubt but that the married ſtate is pleaſing to the Lord, ſince he made unto Adam his wife, brought, and gave her himſelf to him to be his wife; witneſſing thereby, that he doth yet as with his hand bring unto every man his wife. For this reaſon, the Lord Jeſus Chriſt did alſo highly honor it with his preſence, gifts and miracles, in Cana of Galilee, to ſhew thereby, that this holy ſtate ought to be kept honorable by all, and that he will aid and aſſiſt the married perſons even when they are leaſt expecting it.

But that ye may live godly in this ſtate, you muſt know the reaſons wherefore God hath inſtituted the ſame. The firſt reaſon is, that each faithfully aſſiſt the other in all things that belong to this life and a better. Secondly, that they bring up the children which they ſhall get, in the true knowledge and fear of God, to his glory and their own ſalvation. Thirdly, that each of them, avoiding all uncleanneſs, and evil luſts, may live with a good and quiet conſcience. "For, to avoid fornication, let every man have his own wife, and every wife her own huſband;" inſomuch, that all who are come to their years, and have not the gift of continence, are bound by the command of God to enter into the married ſtate, with knowledge and conſent of parents, or tutors and friends; "that ſo the temple of God, which is our body, may not

be defiled, for whoſoever defileth the temple of God, him ſhall God deſtroy.

Next, you are to know how each is bound to behave reſpectively towards the other, according to the word of God.

Firſt, You, who are the bridegroom, ſhall know that God hath ſet you to be the head of your wife, that you, according to your ability, ſhall lead her with diſcretion; inſtructing, comforting, protecting her, as the head rules the body; yea, as Chriſt is the head, wiſdom, conſolation and aſſiſtance to his church. Beſides, "you are to love your wife as your own body, as Chriſt hath loved his church: You ſhall not be bitter againſt her, but dwell with her as a man of underſtanding, giving honor to the wife as the weaker veſſel, conſidering that ye are joint heirs of the grace of life, that your prayers be not hindered:" And ſince it is God's command, "that the man ſhall eat bread in the ſweat of his face," therefore you are to labor diligently and faithfully in the calling wherein God hath ſet you, and that you maintain your houſe honeſtly, and likewiſe have ſomething to give to the poor.

In like manner ſhall you, who are the bride, know how you are to carry yourſelf towards your huſband according to the word of God: You are to love your lawful huſband, to honor and fear him, as alſo to be obedient unto him in all lawful things, as to your Lord; "as the body is obedient to the head, and the church to Chriſt. You ſhall not exerciſe any dominion over your huſband, but be ſilent; for Adam was firſt created, and then Eve to be an help to Adam;" and after the fall, God ſaid to Eve, and in her to all women, "your will ſhall be ſubject to your huſband:" You ſhall not reſiſt this ordinance of God, but be obedient to the word of God, and follow the example of

godly women, who truſted in God and were ſubject to their huſbands; "as Sarah was obedient unto Abraham, calling him her Lord:" You ſhall alſo be an help to your huſband in all good and lawful things, looking to your family, and walking in all honeſty and virtue, without worldly pride, that you may give an example to others of modeſty.

Wherefore you N. and you N. having now underſtood that God hath inſtituted marriage, and that he commands you therein: Are ye willing thus to behave yourſelves in this holy ſtate, as you here do confeſs before this Chriſtian aſſembly, and are deſirous that you be confirmed in the ſame?

Anſwer, YES.

[Whereupon the Miniſter ſhall ſay to the aſſembly:]

I take you all, who are met here, to witneſs, that there is brought no lawful impediment:

[Further to the married perſons:]

Since then it is fit that you be furthered in your work, the Lord confirm your purpoſe, which he hath given you; and your beginning be in the name of the Lord, who made heaven and earth.

[Hereupon they ſhall join hands together, and the Miniſter ſpeak firſt to the bridegroom:

N. Do you acknowledge here, before God and this his holy church, that you have taken, and do take to your lawful wife, N. here preſent, promiſing her never to forſake her; to love her faithfully, to maintain her, as a faithful and pious huſband is bound to do to his lawful wife; that you will live holily with her; keeping faith and truth to her in all things according to the holy goſpel.

Anſwer, YES. I NO 61

[Afterwards to the bride:]

N. Do you acknowledge here, before God and this his holy church, that you have taken and do take to your lawful huſband, N. here preſent, promiſing to be obedient to him, to ſerve and aſſiſt

him, never to forſake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful huſband, according to the holy goſpel.

Anſwer, YES.

[Then the Miniſter ſhall ſay:]

The Father of all mercies, who of his grace hath called you to this holy ſtate of marriage, bind you in true love and faithfulneſs, and grant you his bleſſing. Amen.

Hear now, from the goſpel, how firm the bond of marriage is, as deſcribed by Matthew, chapter xix, verſes 3, 4, 5, 6, 7, 8, 9.

"The Phariſees came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe? And he anſwered and ſaid unto them, have ye not read, that he which made them at the beginning, made them male and female; And ſaid, for this cauſe ſhall a man leave father and mother and ſhall cleave to his wife; and they twain ſhall be one fleſh; wherefore they are no more twain but one fleſh. What therefore God hath joined together, let no man put aſunder. They ſay unto him, why did Moſes then command to give a writing of divorcement, and to put her away? He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives; but from the beginning it was not ſo. And I ſay unto you, whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery: And whoſo marrieth her which is put away, committeth adultery."

Believe theſe words of Chriſt, and be certain and aſſured that our Lord God hath joined you together in this holy ſtate. You are therefore to receive whatever befalls you therein with patience and thanksgiving as from the hand of God, and thus all things will turn to your advantage and ſalvation. Amen.

[Then the minister shall bid the married persons to kneel down, and exhort the congregation to pray for them.]

ALMIGHTY God, thou who displayest thy goodness and wisdom in all thy works and ordinances, and hast said from the beginning, that it is not good that man should be alone, and therefore hast made an help-meet for him, and ordained, that those who were two should be one, and likewise punishest all uncleanness. We beseech thee (since thou hast called these two persons to the holy state of marriage, and joined them together) replenish them with thy Holy Spirit, that they may piously live together according to thy divine will in true and firm faith, and resist all wickedness. Vouchsafe to bless them, as thou didst send thy blessing upon the faithful fathers, thy friends and servants, Abraham, Isaac, and Jacob; that they may as co-heirs of the covenant (which thou didst make with those fathers) educate the children which thou shalt be pleased to give them, in all godliness, to the glory of thy holy name, to the edification of thy church, and to the propagation of thy holy gospel. Hear us, O Father of mercies! for Jesus Christ's sake, thy beloved Son our Lord, in whose name we conclude our prayers, saying, Our Father, &c.

[*Hearken to the promise of God from the 128th Psalm.*

Blessed is every one that feareth the Lord, that walketh in all his ways.

For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee.

Thy wife shall be a fruitful vine by the sides of thine house; thy children like olive plants, round about thy table.

Behold, that thus shall the man be blessed, that feareth the Lord.

The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

Yea thou shalt see thy children's children, and peace upon Israel.

The Lord our God replenish you with his grace, and grant that ye may long live together in all godliness and holiness. Amen.

FINIS.